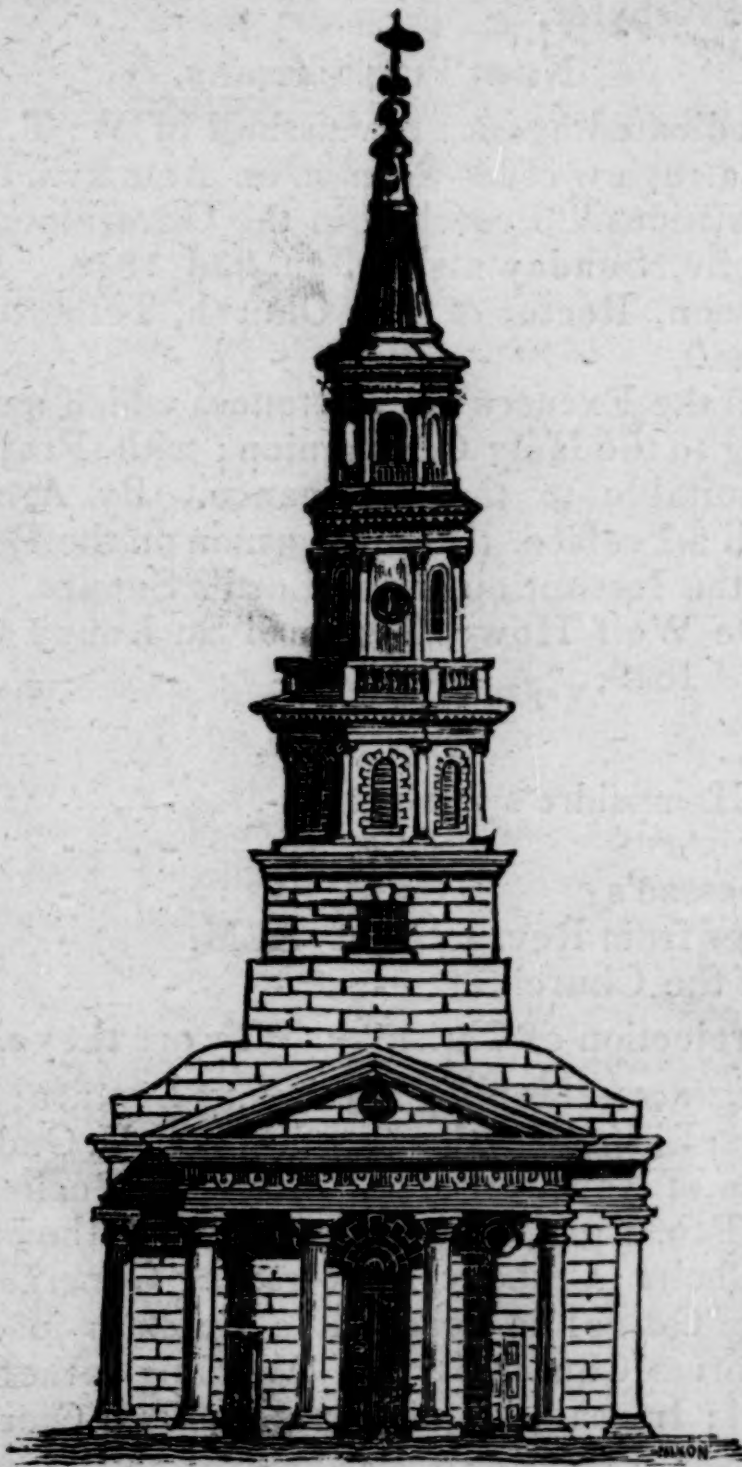


THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXVI.] SEPTEMBER, 1849. [No. 6.



Front view of


St. Michael's Church

CHARLESTON, S. C.

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Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at.....	V "
" St. Stephen's Chapel on Thursday at 12, and on Wednesday Eve'g, at.....	VII "
" St. Philip's on Friday, at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "

THE
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SEPTEMBER 1849.

No. 306.

FOR THE GOSPEL MESSENGER.

—
**SERMON ON THE TERCENNARY ANNIVERSARY OF THE BOOK OF
COMMON PRAYER.**

Delivered in St. Philip's Church, Charleston, by the Rector.

Ps. xvi. 6.—"*Yea, I have a goodly heritage.*"

(Continued from page 151.)

We pass to another topic. 5th. Our Book is adapted to all grades of intellect. The admiration of it expressed by the most intelligent, during centuries, in all countries,* and by many not Churchmen, and even unbelievers; and the veneration with which it is cherished by the lowest understanding and the least educated, are sufficient evidences of this general adaptation; and we might conclude this would be the case from the heart-touching ideas, the readily recognized illustrations, the simple structure of the sentences, and the very plain language which it embodies. The arrangement by which too great variety is avoided, the mind is addressed, simultaneously *through the eye* and the ear, and on each occasion of the public assembly there is a unity of teaching, either as to the main fact, or doctrine, or duty, or the individual life, or the trait of character presented to the attention, show how much care there was to render it applicable to general benefit. For example, the Collect for each Sunday, contains a great truth, or precept, or motive, or warning, and it is also used during the week, and thus the one object is distinctly and repeatedly placed before the mind and the heart. We might infer therefore, that for that large class of the uneducated, the servants, (about half of the population of this diocese) the teaching and the training of this Prayer Book, would be specially useful. It gives no countenance to superstition, on the one hand, or fanaticism on the other. Here are no expressions suited only to man's animal nature, no invitations to vociferation, or unseemly, or extravagant gesture, clapping of hands, falling down, and the like; no tale of visions, or dreams. Nay more, the association of such things with our sober yet ardent petitions is an incongruity, which the most enthusiastic do not commit. It has been well remarked of "the Lord's Prayer," and he same is true of every prayer in our Book,—try to repeat it with the emotion, the tone, and the movement, which

* It is used in all the five continents.

are the accompaniments of extempore prayer, and the disagreement instantly appears. But it is not a mere matter of conjecture, that our Prayer Book would suit the lowest class—a matter of mere argument that it might suit them. Happily it has been used in many places by many persons, and for many years, in almost all states of society, the lowly and the most elevated, and the result is more than encouraging. The Bishop of the American Colonies, before the Revolution (Bp. Porteus of London) in his “Essay on Christianizing the Blacks,” recommended that the system of our Church should be used, and its applicability has never been doubted by those who have done so, nay, they, and all who have visited their parishes and missionary stations, bear testimony to their success. The Rector of St. Philip’s Church, who died in 1756, (Rev. A. Garden) was eminently successful in this department, and I might refer you to others, rectors, assistant ministers, and missionaries, in our diocese, some of whom have, in official papers, and other publications, afforded decisive testimony on the subject.*

6th. Again, our Book has been approved by an overwhelming majority of those who have read it. What book has a verdict in its favor so nearly approaching to unanimity, to general consent? I have already glanced at this topic, but it is too remarkable to have a mere passing notice. Clarke, the learned minister of the Methodists, has said, “a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the Reformation, next to the translation of the Scriptures into the English language.” “A work which all who are acquainted with it, deem superior to every thing of the kind produced, either by ancient or modern times.” “Several of these prayers were in use from the first ages of Christianity, and many of the best of them, before the name of Pope or Popery was known in the earth.” “Next to the Bible it is the book of my understanding, and my heart.”

The celebrated Robert Hall of the Baptist denomination, said “I believe that the evangelical purity of its sentiments, the chastened fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.” “We, as dissenters, for the most part, use and prefer free prayer; but God forbid we should ever imagin *this* the only mode of prayer which is acceptable to God. We cannot doubt that multitudes of devout persons have used *forms* of devotion with great and eminent advantage. To present our desires before God, in reliance upon the atonement of the Mediator, is the real end of prayer, and is equally acceptable, whether it be offered with or without a preconceived form of words.”

Macaulay, no friend of the Church, in his History of England, lately published, calls the Book of Common Prayer, “that great model of chaste, lofty and pathetic eloquence.”

The celebrated reformer Bucer, said “When I thoroughly under-

* See Reports to the Convention; articles in the Gospel Messenger; Catechism by Bishop Ives, and others; and Sermons on Plantations, by Rev. A. Glennie, &c.

stood the Liturgy, I gave thanks to God, who had granted to this Church to reform her rites to that degree of purity."*

Saravia, the friend of Hooker, "Among others that have reformed their Churches, I have often admired the wisdom of those who restored the true worship of God to the Church of England, who so tempered themselves that they cannot be reproved for having departed from the ancient and primitive custom of the Church of God."

Wilberforce remarked, "Our inestimable Liturgy—justly inestimable as setting before us a faithful model of the Christian's belief and language, daily shaming us, by preserving a living representation of the opinions and habits of better times; like some historical record, which reproaches a degenerate posterity by exhibiting the worthier deeds of their progenitors."

Bishop Hoadley, "In our Church the people have no necessity of departing from the most insufficient minister you can easily find—for the decencies and essentials of public worship are *secured* to them. They have prayers prepared for them, serious and pious; prayers which, if a man bring a good heart along with him, will neither be useless nor insipid, such as are fit for the public addresses of the Church of God."

Bishop Jeremy Taylor, "The Liturgy is in every part, as ancient and primitive, as it is pious and unblamable. The rubrics of which book were written in the blood of many of the Compilers, which hath had a testimony from God's blessing in the *daily* use of it; and is of so admirable a composure, that the most industrious wits of its enemies could never find out an objection of value enough to make a doubt, or scarce a scruple, in a wise spirit."

Alexander Knox says, "I cannot doubt, that in the fullness of time the Prayer Book will be accounted the richest treasure, next to the canonical Scriptures, in the Christian Church."

Dr. Doddridge, the Congregational minister: "Our Liturgy—the language is so plain, as to be level to the capacities of the meanest, and yet the sense is so noble as to raise the conceptions of the greatest."

Rev. John Newton: "As to its composition, I question if any thing in the English language (our version of the Bible excepted) is worthy of being compared with it for simplicity, perspicuity, energy and comprehensive fulness of expression."

Rev. Mr. Simeon: "I desire every thing I have ever written, or ever shall write, to be brought to that test, the Liturgy of the Church of England; persuaded as I am of its perfect conformity to the holy Scriptures."

Rev. Mr. Watson, the Methodist minister: "Such a Liturgy makes the service of God's house appear more like our true business, on the Lord's day; and besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is, by constant use, laid up in the minds of children and ignorant people."

Rev. Thomas Robinson: "The Articles, Homilies and Liturgy, form an impenetrable barrier against error, and while these remain

* For most of these quotations, I am indebted to that admirable though concise work "The origin of the Prayer Book," by the Rev. W. H. Odenheimer.

we cannot be involved in darkness; we shall possess the form of sound words and a spiritual service."

Archbishop Laurence: "Our Liturgy—the masterly performance of Cranmer and his associates, which has always been admired, but seldom successfully imitated, and never equalled; which is full without verbosity, fervid without enthusiasm, refined without the appearance of refinement, and solemn without the affectation of solemnity."

Rev. John Wesley: "I believe there is no Liturgy in the world, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England—its language is not only pure, but strong and elegant in the highest degree."

Several members of the Dutch Reformed denomination, say: "Her spirit stirring Liturgy, and a scrupulous adherence to it, has, under God, notwithstanding the mutations of men and things, and all the aspersions cast upon her, as coldness, formality, and a want of evangelical feeling: we say, a scrupulous adherence to her Liturgy has preserved her integrity, beyond any denomination of Christians since the Reformation."

Bishop Dehon: "The high and low, the rich and poor, the old and the young, the ruler and the subject, the master and the slave, the saint and the sinner, may each find in it an oblation, meet for him to offer, and a blessing worthy to be thankfully received. It may be used without perplexity, by the mean and ignorant, and by the wise and the mighty, without disgust. The plainest may understand it; and it may entertain all the faculties of the most refined. With a felicity rarely to be found in any human production, its fullness is such, and so continued, that the prince and the beggar may use it together; and both find in it becoming devotion, instruction and delight. . . . In some of the ejaculations it contains, the first disciples breathed their praises and their wishes to the Most High. Its Collects have, many of them, for many hundreds of years, been the vehicles of the public devotions of the Church; and upon some of its apostrophes has the last breath of distinguished martyrs trembled, whose piety during their lives, was refreshed with its hymns and its psalms."

Bishop Eastburn: "A Liturgy which so thoroughly embodies the truth as it is in Jesus. It brings out, with such simplicity and distinctness the great features of the Gospel, that it serves as a model constantly before the eye, by which those who are ordained to the ministry of the word can fashion their appeals to men. The instructions delivered from numerous *pulpits*, have taken their shape and character from the principal services of the *desk*."

The historian Hume: "The Liturgy—a form of worship, decent, and not without beauty."

To recapitulate briefly what has been said. The sources of this compilation, are the holy Scriptures, the writings of the first Christians, and the writings of the pious in all time, and of various countries. It is concentrated Christian truth, precept, prayer, praise and persuasion. For *truth*, as specimens, we refer to the Nicene Creed; for *precept*, to the answers to the questions, on "duty to God, and our neighbour;" for *prayer*, to the "General Confession;" for *praise*, to the "Gloria in Excelsis;" and for persuasion to the second Exhortation

to the Holy Communion Office. What formularies, in any language, can be compared to these five? And to many more might we refer, perhaps less excellent than these, but, these excepted, of unsurpassed excellence, as for example, the Catechism; the daily Exhortation; the Litany; the Te Deum; the persuasive address to the Sick; or that to the Prisoner; or that in the form of a solemn charge to the Candidate for the Priesthood. What reason have we to honor those Compilers, who have rescued from oblivion, and given general and perpetual circulation to the Prayer for all conditions of men, the General Thanksgiving, and the Prayer of St. Chrysostom, and to those Collects, applicable to all men, in all times, as for example, the three for Good Friday.

The *teaching*, and the praying, is *that* which was in the Church in the beginning, in all the places where the Church was. The *doctrine* is complete in the Liturgy; taken as a whole; select in each Collect—where two doctrines, that of the atonement by Christ, and the sanctification by the Holy Ghost, are made prominent and invariably presented; and *protesting* in the Thirty-nine Articles against Popery on the one hand, and Parity on the other hand. Doctrine and devotion are so interwoven, that from the latter a complete system as to the former, could be gathered. The “Te Deum” is almost a paraphrase of the Apostle’s Creed. In fine, it contains nothing, but the truth, and the whole of the truth necessary to be believed and practised; and it is more than an instructor, or conductor, as to the *great* truth; the *chief* duties, and the *essentials* of prayer. The *lesser* doctrines, the lesser duties, the lesser aids to prayer, are set forth in this book, as for example, the doctrines that the water, the bread and the wine, and “the laying on of hands,” are “outward signs” of “inward” graces---the duties, one must labor to get his own living, and cultivate contentment with his state of life; and, as to the aids to prayer, that it should be by alternate reading and appropriate postures, with frequent repetitions, divided or separated, and not one long prayer, and significant ceremonies, and decent priestly attire,---herein resembling that superexcellent book of God, which condescends to teach man as to truths and duties and deportment, relating exclusively to his present condition, for example, this truth, “Unto the place whither the rivers run, thither they return again.” This duty, “be courteous.” This direction, “kneel before the Lord.” The *minuteness* (if I may so speak) of our Prayer Book, to prevent wandering and coldness, and to promote singleness of mind and elevation of the affections, in the exercise of prayer, is especially remarkable; and hence the responses are so many and so varied; the position is now to be standing, now kneeling, now setting; the sign of the cross is to be used in Baptism, and the face to be turned to the holy emblems on the altar of the Church. Indeed, what book can you name, which so nearly resembles God’s own book, as the book of his *Church*, in its contents, its language, its structure, its comprehensiveness, its details, and its adaptation to all men, at all periods of life, of all classes, and under all circumstances of mind, body or estate---the most and the least intellectual, the healthy and the sick, the rich and honored, the poor and despised, the seaman and the landsman, the king on his throne, and the prisoner or captive in his cell.


And now, briefly to apply our subject. In reference to the fact mentioned in the beginning of this discourse, viz. that this day is the three hundredth anniversary of the use of the Book of Common Prayer, it was remarked by the Bishop of Gibraltar, "it should be the occasion of a great, simultaneous and universal effort for the wider extension of the ministry and services of the Church of England. It does not seem beyond the scope of a reasonable expectation, to say, that we might raise enough (for the dominions of Great Britain include more than one hundred millions of persons) to furnish ten additional bishops, and a hundred additional clergy." To the same effect, the Bishop of New Jersey—"Why should not our altars unite our alms and our prayers, as memorials before God? Why should not the American Church combine on that day for the endowment of a missionary bishop?"—The Bishop of Western New York, carrying out the thought,—"I take the liberty of suggesting that on the same day, sermons be preached and collections be made throughout the Church for missions, to be equally divided between foreign, domestic and diocesan missions." And the Bishop of Rhode-Island, "Let the sincerity of our thanksgiving and our prayers be manifested by our liberal contributions to extend the services and institutions of our Reformed Catholic Church," and he directs the collection to be for diocesan missions.

My brethren, let me ask you, can our gladness for the precious inheritance of the Prayer Book, and our gratitude to him, who directeth and guideth all good things, find a more appropriate or acceptable expression than Christian alms-giving? And what application of our alms, on this occasion, can be more significant and approved by God, and promising greater usefulness, than the sustaining of missions for the strengthening and extending more and more the "one Catholic and Apostolic Church?"

Of course, the giver can designate the missionary object to which the gift shall be applied; for this or that class of missions; or for a particular mission, whether in or out of the diocese; for the heathen, the Jews or the Christians; in our own, or foreign lands, or for the endowment of a missionary bishop, within or without the borders of our "large country." But where no choice is expressed, the contribution will be appropriated to missions within our state, in which, as has been often remarked, the need of them is great—a large portion of the inhabitants being without Christian teaching of any sort, and a still larger portion without the sacraments and ordinances of the Church. To our proper country, our beloved South-Carolina, the land of our fathers, or of our adoption, the home of our kindred or friends, with which we are bound by a double pledge of allegiance—to the community of which we are a part and parcel, what token of an affection can we present—what return of gratitude can we make more suitable, and more valuable, than the earnest endeavor, in humble dependence on the providence and grace of God, to propagate, through its length and breadth, the pure and undefiled and precious Gospel of our Lord and Saviour Jesus Christ. May our alms and our prayers be accepted and blessed, to our own good and that of many.

* To be accompanied, of course, by "prayer."—See 38th Article, last clause.

Brethren, if you give to-day, in proportion to your sense of estimation of the Book of Common Prayer, how large will be your gift! If you give, in the recollection of the advantages, you, and your fathers, and your children have derived from it, how large will be your gift! If you give, in anticipation of the benefits that would result to the world from propagating the truths, and inculcating the precepts, and circulating the prayers, and the psalms, and the anthems, and the hymns in this manual of the Church, large indeed, will be the collection! May God, even our own God, give to you and to this whole proceeding his wise direction, and his effectual blessing. Amen.

 In the First part of this Sermon, at page 145, line 13 from foot, these words should have been inserted:—"The law of the old Testament was in a special manner, "propagated by Moses on the day of Pentacost."

In the 12th line, instead of "*Old*," read New Testament.

APPENDIX.

Historic Facts in connexion with the influence of a Stated Liturgy.

When the English Liturgy was first brought into use, Whitsunday, 1549, England contained only about some four or five millions of inhabitants. The members of the English Church communion, in England, Scotland and Ireland, are now estimated at sixteen millions. Those who are of the same communion in the English colonies are probably not less than four millions. In this country the population attached to the Episcopal Church, is estimated at two millions. Thus we have at the present day an aggregate of about twenty-two millions of people who use the Liturgy adopted by the English Reformers. This Liturgy remains unchanged in any material point either of doctrine or ritual. Of course therefore these twenty-two millions adhere to the principles of the English Reformers, for they continue to use, with even increasing approbation and attachment, the Prayer Book, in which those Reformers embodied their principles. And these twenty-two millions of people stand before the world, as one and the same religious communion. Of course, it far outnumbers any other Protestant denomination.—In fact, the whole number of Protestants is estimated in *Brooke's Gazetteer*—at forty-nine millions, so that nearly one half of the whole number adhere to the English Liturgy.

A very different state of facts presents itself to our mind if we turn our attention to the other Protestant bodies which began at the time of the Reformation or soon after.

Those who now adhere to the Augsburg Confession, the great Lutheran Standard, or to the Heidelberg Catechism, the standard of the Calvinistic Branch of the Reformation, are but very few in comparison to the number that have descended from those who at first embraced these Protestant Rules of Faith. Doubtless there are more Presbyterians now than there were one hundred years ago; but it is doubtful if there are so many persons who assent to the Westminster Catechism and Confession of faith as there were then. The Presbyterians are divided into many distinct bodies and denominations, and probably only a small part of those who are called by that name adhere, or even profess to adhere, to the original Formularies of that sect.—Nay, I have again and again inquired among those who call themselves Presbyterians, and am satisfied that not one in twenty of their members ever saw their "Confession of Faith," or have any definite idea of what is contained in it.

Now these facts show conclusively enough, that no system of doctrines—not even "the Faith once delivered to the Saints" itself, can be preserved in the world for any great length of time, and keep those who first embraced it and their descendants a united body in the same communion, without being committed to a Liturgy and embodied in its Forms.—*Utica Gos. Messenger.*

FOR THE GOSPEL MESSENGER.

ADDRESS TO THE CHILDREN OF THE ORPHAN-HOUSE,

BY THE REV. B. F. TAYLOR,

After his Sermon, at the Orphans' Chapel, in the afternoon of Trinity Sunday.

There was a large audience in attendance, which shewed the interest manifested by our citizens in an institution which has long been known as "*our City's pride*."

My dear young friends! Children of the Orphan-House! Peculiar circumstances make it necessary that I should say a few words to you; and in so doing I trust my respected audience will pardon the unavoidable use of the personal pronoun I.

I was born in the city of Charleston, where my parents died, and were buried. In this state of orphanage I was placed within the walls of this institution—this monument of the piety and liberality of the citizens of Charleston. I will not allude to my early habits—they are known to some present; but it was here, in this very temple of God, that I received those early religious impressions, which by the gracious influences of the Holy Ghost, so mercifully bestowed upon us through the merits of our Lord and Saviour Jesus Christ, have proved invulnerable against the assaults of the world, the flesh and the devil. I owe a debt of gratitude to the Orphan House of Charleston, which I can never pay; and even within a few months past, the kindness of the board of Commissioners had struck me dumb in silent praise. Be assured, then, dear children, that the sympathy of your adopted fathers, is not at all confined to your stay within the walls of the asylum. It will follow you through every stage of life. It will always be their pleasure to counsel and advise, and in all time it will be their highest gratification to know that you are 'doing your duty in that state of life unto which it has pleased God to call you.'

And now let me say, that it is most painful to think that the Board are beyond the reach of any returns from me. I say painful, because, passing strange as it may seem to the miserable miser, '*it is more blessed to give than to receive*.'" But one thing I CAN DO. I can "pray for the peace of Jerusalem, for they shall prosper that love her." Yes, I can pray that peace and plenteousness may ever be within these walls. "For my brethren and companions' sake, I will wish thy Board prosperity." I can pray that the Lord may deliver them in time of trouble—that the Father of the fatherless may comfort them when they lie sick upon their beds, and when they fall into the slumbers of their last night upon earth, that their spirits may be wafted by orphan angels into Abraham's bosom. All this I CAN do, and by God's help, I WILL do; and in this humble way, I trust I shall be able to return in some degree, the benefits I have received,—for the great God has said, that a fervent prayer availeth much.

My dear children, I know it is a sad thing to be an orphan; but it is a great deal worse to be the children of rich and ungodly parents—to have plenty of money, to roll through the streets in beautiful carriages, to fare sumptuously every day, and then to lie down and die, and, like Dives, lift up your eyes in torments. Better for you, far better for you to be left orphans, and placed just as you now are, under

the eye of those who are bringing you up in the nurture and admonition of the Lord.

My dear little boys and girls, don't you mind what wicked people say; let them stretch their arms like seas, and grasp in all the shores; but let me tell you that to fear God and keep his commandments, to have the blessing of your merciful Saviour, just as he is represented in that beautiful and touching picture,* taking those sweet little lambs up in his arms, putting his hands upon them, and blessing them,—O, I say, to be thus blessed of Jesus, is worth more than all the gold of California. Would to God, that not only you, my dear children, but that children of a larger growth, might feel the importance of “preserving a conscience void of offence towards God, and towards men.” I tell you there is no happiness away from virtue—no peace, but that “peace of God, which passeth all understanding.” You cannot travel through this wilderness, without the refreshing influences of divine grace. As well might you attempt to stop the mighty torrent of Niagara with a feather, as to undertake, in your own strength, to turn back your nature's rapid tide, and make it flow to God.

Children: The lines have indeed fallen unto you in pleasant places. You have a goodly heritage. Here you have a shepherd's care, who maketh you to lie down in green pastures, and leadeth you beside the still waters. All your wants are amply supplied. Strive then, dear children, before you go out into the world among ravening wolves, to have the image of Jesus stamped upon your hearts. See that you are well-armed for the fight. There are other battles to be fought than those of Buena Vista, Palo Alto and Cherubusco. The world, the flesh and the devil are to be subdued. “He that ruleth his own spirit is greater than he that taketh a city.” Greater therefore is he than Hannibal or Bonaparte or Jackson, or Scott, or Taylor, and I had well nigh said our own WASHINGTON; but that would not be right, for he was just the man that knew how to keep his body under, and to “rule his own spirit,” or rather, perhaps I should say, he was just the man that knew how to take something more than “a city.” By God's grace Washington was enabled to rule his own spirit at a very early age, and that knowledge he possessed in an eminent degree, to the latest hour of his life. His crowning virtue was his moral courage. He was not ashamed to acknowledge his dependence on the God of Armies, and he never unsheathed his sword but in defence of his country. Unlike almost all other great generals, who preceded him, he loved his fireside more than the field of carnage. Washington did not, like the ambitious Napoleon, leave his peaceful farm, to run the ploughshare of ruin over the face of the already cursed earth—for God had cursed it; but he left his home at the urgent call of his country, which he loved as the apple of his eye. In short, by the rare combination of good generalship and moral grandeur of character, qualifications obtained by “ruling his own spirit,” he became so much greater than “he that

* Allusion is here made to the celebrated picture of Christ blessing little children, which adorns the gallery of the Orphans' Chapel, and which was painted by the late Mr. Coram, an artist of great genius. Every stranger should see this noble specimen of his skill.

taketh a city," as to compel *polished* Europe to acknowledge the *civilized* America.

Beloved children! It is known only to the Sovereign ruler of the skies, what the earthly future may reveal to you. But sufficient unto the day is the evil thereof. Let me persuade you to be good boys and girls, and to be obedient and respectful to your care-takers. Like good brothers and sisters, be kind and affectionate to each other, for soon you must separate, never perhaps to meet again on earth. Some of you may be taken away from the evil to come ere another anniversary of this noble institution shall have rolled around. I see a new-made grave in the orphan's burying ground. Where is little William? Never more shall you hear those broken words of infant glee. You will strive in vain to catch the sound of his little feet. The rooms that echoed to his mirth, how desolate they seem! Yes, you no longer hear his merry voice, that broke your rest with day-light's earliest dawn. He has faded from your sight, like the rainbow's brightest tints. Ministering spirits have gently laid him beside his little companions, sweetly to sleep in Jesus, until the glorious morning of the resurrection, when the dead, small and great, roused from their slumbers by the voice of the archangel, shall stand before God. O I would not if I could, call him back to this world of sin and care and pain. He has gone to a brighter, better home, a lovelier, happier state, where, like some beautiful bird, hard by the throne of God, he basks in the brightness which dazzles the eye of the Cherubim and Seraphim.

May God bless you, my dear boys and girls, and all who feel an interest in this magnificent asylum. May the Lord be your shield and buckler, a refuge from the wind, a covert from the storm, a haven where you shall be at rest, and enjoy peace forever more. Amen.

FOR THE GOSPEL MESSENGER.

No. II.

ANSWER TO "AN APOLOGY FOR NOT JOINING THE PROTESTANT
EPISCOPAL CHURCH, BY A PRESBYTER,"

i. e. A PRESBYTERIAN MINISTER.

On page 4, Apologist suddenly changes his issue; up to this point he insists upon *the Bible alone* as his only rule and guide. He began, possibly, to feel convinced, that the Bible alone would not sustain his declarations, and so he turned to human authorities, unfortunately for himself as it shows the weakness of his cause which could not be maintained by that *least of all* authorities the word of God. And there is the grossest unfairness evident on the face of the appeal. It is well known, to those only tolerably versed in ecclesiastical history, that there has passed away not one century since Christ's advent, which has not produced some writer who has touched upon this theme of the Christian Ministry; that there are a host of witnesses, some of them living when the apostolical succession began,* who themselves belonged to it, and yet Apologist selects the testimony of five persons against it, and not one of whom flourished two hundred years ago.

* Clement, Ignatius, Polycarp, &c.

Such a course, where the truth of God is concerned, is certainly very unfair; and whether it be the result of want of proper information or deliberate design, it shows most clearly that the author is not a man whose opinions or judgment may be safely followed. We revere the memories and reverence the names of some of those five witnesses as much as Apologist; but, what they wrote was only human opinion, and nothing to our present purpose. We could produce more than five hundred who have written to confirm what these five moderns contradict; and each one of the five hundred lived before either one of the five was born. But, *we are unwilling to leave the Bible!* The Bible and the Church are the anchor and cable of churchmen, our fount and source of truth, our standard by which to measure and ascertain, and by *the Bible* we wish the doctrine of the apostolical succession *to be tried, and stand or fall.*

On page 5, Apologist returns *to the Bible*, and here we are ready to meet him. He refers to the commission given by Christ to the Apostles, and dashing under the words *to teach* and *to preach*, concludes, "all this is very strange language, if after all, the most important business was *not* to go and preach the Gospel, but to exercise the ordaining power, and to start the succession." To this we answer, God seeth not as man sees. To teach and to preach were great and important duties; but the same commission continues *until the end of the world.* It was not a temporary duty, nor a life duty, but continuing on, on, on, to the end of the world. How could they do this, but by communicating their authority to others? And must not this duty to ordain have been the greatest and the highest pertaining to their office? *Certainly it was*, because the salvation of souls was the object of the Christian ministry, and the multitude of millions then on the globe was but a handful to the billions of billions which were to succeed them, and be born and die before the end of all things. And the very nature, as well as the phraseology of the apostolic commission, contains internal evidence that the power to ordain others, was its highest function. If this had failed, what would have become of religion itself? The sacraments would be of no use without men had authority from God to administer them; and the Bible would be in the same condition if there were none to enforce and expound its doctrines. This, the Bible itself teaches, in the clearest and plainest possible manner: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a PREACHER? *And how shall they preach except they be SENT?*" (Rom. x. 15.)

And there is another feature in the commission, which Apologist seems to have overlooked; besides to teach and preach, the twelve were commanded "TO OBSERVE ALL THINGS which I have commanded you." Now, we know, that Christ taught his disciples some things which are not recorded in the New Testament. (St. John xxi 25.)—We have the strongest possible reason in the world to believe that the way he would have the ministers chosen, was one of these things, because they proceeded to elect by lot, (Acts i. 26) and while doing this they offered prayer to Christ, saying: "Thou Lord, who knowest the hearts of all men, shew whether of these two *Thou hast chosen.*"

We read in the Epistles that the Apostles practised many things which are not commanded in the written Gospel; we may reasonably conclude that these were a part of the "all things" mentioned in their commission: among them are, the observance of Sunday instead of Saturday, infant baptism, &c. &c. But we ask, would not the Apostles be most likely to teach that FIRST, which was most important? It would be folly to deny it! What, then, did they *first teach*, after Christ's ascension? What did they *first do* after he left them to act by themselves under the guidance of the Holy Ghost? Turn to *the Bible*, as recorded in *the beginning of the Apostles' acts*, and we find it was to appoint a Successor to Judas. (Acts i. 12-26.) And, in this very record, the inspired writer embodied (verse 20) that ancient prophecy of the Psalmist, (Ps. 109, 8) written a thousand years before, to predict that very event, which, by the ordination of Matthias, began the apostolic succession. We are willing to waive all the corroborative testimony which might be gathered from the similar ordinations of Barnabus and Clement, of Timothy and Titus; since, if it were necessary to ordain one to continue the kingdom, it would be necessary to continue to ordain in the same way until the kingdom should end, which Christ himself declared would not be until the end of the world. (Mat. xxviii. 20.) And thus we prove the assertion of the Apologist untrue—"that from Genesis to Revelation, you cannot find a word about apostolic succession." It is not for a *name* which we are contending, but for a *thing*; whether the Apostles really continued, or handed on, or imparted the grace of the apostleship to others, in a way which made a succession; and this, we think, *is fairly and most clearly proven.* The canon of the New Testament Scripture was closed with the death of the last Apostle, St. John, and therefore it could not refer to the succession, by name, as the peculiar term would not be likely to be applied to it, until a later period. Indeed it would be of no consequence to our argument, if the title had never been heard of until the present age, since we are not contending about the *name* of the succession, but about the grace of it, or rather about THE FACT whether the Bible teaches the doctrine of the continuation of the Christian Ministry by successive ordination.

Another objection of Apologist to the apostolical succession is:—"It comes, if it come at all, through all the corruptions of the Roman Church." This assertion *is not true*, and, if it were, would be no argument against the succession. It is not true, because the Anglican Church is an independent branch of the one Catholic Church, which was planted by an Apostle, as was the branch at Antioch, at Ephesus, at Alexandria, at Rome, &c. It could be historically shewn, if the question had any relation to the present discussion, that, if the Church of Rome had never had any existence, still the Church of England, from which the American Church gets her succession, would have continued, with an uninterrupted succession of Bishops, Priests and Deacons, a branch of the Church of the living God. But, even if the assertion were true, that our Orders came through Rome, it would not invalidate them. This the Bible teaches, and let us *hold fast* to this divine, blessed, and infallible rule. St. Paul tells us: "Whatsoever things were written aforetime, were written for our instruction, that

we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) And what the Apostle here means by having "hope" is, that when we are in doubts and difficulties under the Christian dispensation, we may turn to the dealings of God with the ancient Church, and learn there where is the path of duty, and how to go forward in it without harrassing doubts or fears, and *in hope*.

Let us test this question by this *Bible rule*. When our Saviour was on earth the Levitical priesthood had been handed down through a *Succession*, viler even than the vilest of those who have disgraced the Papal See. Rival High Priests had fought to death, before the Holy of Holies; the office of High Priest had been sold at public sale to the highest bidder, and all sorts of enormities had been practised by those who held this high and sacred station: still our Lord DID TEACH that this DID NOT *invalidate* the orders of the High Priest of his day, who derived his succession through them. It was God's appointed way, and *He would not and never did* withdraw His blessing from the Church or people, on account of the wickedness of the priests. If they were vile they were responsible only to God for their crimes.

At that time also, the Scribes and Pharisees were the authorized teachers of the Jewish Church; and, Jesus Christ, whose language ordinarily savored only of kindness and compassion, denounced them as "whited sepulchres," "full of dead men's bones"; while at the same moment He said to the people of the synagogue, 'who attended on their ministrations: "The Scribes and Pharisees sit in Moses' seat; *all therefore whatsoever they BID you observe, that observe and do; BUT DO YE NOT AFTER THEIR WORKS.*" And, thus we prove from the Bible, being also the words of Christ, that we are bound to receive the Word of God in the Church; that the vileness of those who administer it will not hinder the blessing; and that no pollution of a Bishop invalidates the divine grace which he communicates to his successor.

Moreover, whatever may have been the private character of some of the Roman Bishops, the Roman Church herself never authoritatively taught error before the time of the Councils of Constance and Trent, and the promulgation of the Creed of Pius the IVth. Two of these events have occurred since the Romanists separated from the Anglican Church; and nothing can be plainer than the fact that under the Jewish polity, even when the whole Church was plunged into such gross idolatry as to have made molten gods to worship, that Jehovah did not withdraw His grace from the priestly line in which He ordained the Jewish Succession of High Priests should run; and by this Bible rule we are authorized to infer and to teach, that no mortal corruption can thwart the purposes of that infinite goodness which Almighty God appointed to run on, to the end of all things, in that APOSTOLICAL SUCCESSION which His eternal Son commissioned His Apostles to begin.

C. C. A.

NEW PUBLICATIONS.

The Church Vindicated against the assault of W. T. Hamilton, DD. in a review of his Sermon on Acts xvii. 22. "Ye are too superstitious." Preached in the Government-street Church, Mobile, Sunday night, Jan. 23d, 1848. By Rev. Richard Johnson, Rector of Zion Church, Talbotton, Georgia. New York, 1849. The worthy author, while in this diocese, was a vigilant sentinel of "the Papacy," and not the least well informed as to these points, which caused the separation from it, not the least successful, both in pastoral influence and in his sermons in instructing, warning, and guarding his people as to *this* matter. After his removal into another diocese, "the Roman controversy" may have continued to engage his attention, but it appears from the "review" before us, that he was not unmindful there were other errors, besides those he had combated, and that parity or Presbyterianism, schism or Puritanism had a claim on his vigilance and action. The doctrine and the order of the Church were both disliked by "Simon Pure." Its followers advocate both parity and purity (according to their peculiar notions of that virtue) or, in other words, Presbyterianism and Puritanism. The author (like other Church writers, with few exceptions,) acts on the defensive. We have never known him to assail. It was not until the war was brought into his borders, that he put on his armour, and took up his weapons. The extracts from the work he reviews prove that the assailant of the Church was both earnest and severe; and the extracts from "the review" prove that the reviewer was remarkably ignorant of the principles and usages of our branch of the Church, and we may add of those of his own denomination, for his views are antagonistic to the standards and customs of his own Church. We should be slow to charge any one with misrepresentation, but there are in the Sermon of Dr. Hamilton positions laid down, and expressions used, which manifest, to say the least, great carelessness. For example, it is insinuated that the Church is "too superstitious," and this epithet will be remembered, when it may have been forgotten that the attempt to prove it has utterly failed, and that the arguments used would prove that the charge was equally applicable to the formularies and practices of the denomination of Christians with which the author is connected, and indeed to the author's own acts.

"The review" is valuable for bringing to notice several important facts, bearing on ecclesiastical history; as for example, respecting *Transubstantiation*: We quote, "Sufficiently guarded, as the recipients of the Lord's Supper are in this country, against any erroneous apprehensions of the nature of that sacrament; even more is said on this subject in the English Prayer Book. At the close of the Communion Service in that book, a rubric occurs in the following words:— 'Whereas it is ordained in this office for the administration of the Lord's Supper, that the communicants shall receive the same kneeling; (which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding such profanation and disorder in the holy communion, as might otherwise ensue;) yet, lest the same

kneeling should by any persons, either out of ignorance or infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the Sacramental Bread and Wine, remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one.' " And now, as to the Presbyterians:—"What says the Confession of Faith? Not a word that we have been able to discover *against Transubstantiation*, so named. In the larger Catechism, on the 342nd page of the Confession of Faith, are the following words:—"As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper, and yet spiritually *present* to the faith of the receiver, *no less truly and REALLY than the elements themselves are to their outward senses.*" Is not this 'the doctrine of the *real presence*?' " As to 'Regeneration,' "The Church returns thanks for all her members, and knowing them to be in covenant, declares them to be *regenerated*: yet teaches them ever to pray, even daily in their families, after the following words: 'We humbly beseech thee, to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit, that we may be effectually restrained from sin, and excited to our duty.' (Pr. Book; Family Prayer for the Morning.) Again; 'And lest through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit,' &c. (Pr. Book; Family Prayer for the Evening.) ".... Two curious facts,—“Our author remarks: 'We might still further ask,—what is the Church? and where is she to be found? and how are we to distinguish the true Church from the false, and from all pretenders?' Such questions we deny not our author may ask with *great propriety, with great interest, and with great anxiety.* His observation has taught him that, so far as that communion is concerned, which he has been accustomed to call the Church, they are answered with difficulty. When the task of finding the Presbyterian Church, was imposed on that learned *theological body*, the 'Supreme Court of the United States,' they prosecuted the inquiry with great labor: they made diligent search. Did they ever find it? They reported it found. Very many Presbyterians think they were mistaken." "The author of a popular history of the Reformation, actually congratulated himself and those of like belief, a few years ago, on their exemption from the inexperienced Christianity of the first centuries. The learned author of 'Lacon,' had claimed the veneration, with which antiquity is regarded, for the matured science and literature of modern times. Dr. D'Aubigne was no doubt captivated with the originality of the thought and committed the great mistake of applying it to religion. If such is the *voice* at Geneva, it is not to be wondered at, that we hear such *echoes* on this side the water."

To this broad assertion in the Sermon: "For forms of prayer there is no shadow of warrant to be found in the Bible," the reviewer replies at length, and adds, "the circumstances under which this form was twice given, are worthy of attention. In the first instance, the Saviour enjoined it voluntarily, making it a part of his sermon on the mount. It is recorded in the sixth chapter of St. Matthew's gospel, and concludes with a doxology. It seems, from the record in the eleventh chapter of St. Luke's gospel, that the disciples sought something more definite. 'And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples.' Christ then repeated the very form he had prescribed before, with the exception of the doxology, which is wanting. Is it not strange, we venture to ask, that all this scripture authority for forms of prayer, should have remained so long unknown to Dr. Hamilton?—It does not surprise us that he is so indifferent to this beautiful method of conducting public worship. The celebrated John Knox, once the right arm of Presbyterianism in Scotland, thought more favorably of forms of prayer. A very neat copy of 'the Liturgy of the Church of Scotland, or, John Knox's Book of Common Order, as prescribed by the General Assembly, and used in the Church of Scotland at, and after the Reformation,' lies on our study table. It contains many excellent prayers; and occasionally a touching sentence is introduced from 'the Prayer Book.' 'There can be no doubt,' says the publisher, (a Presbyterian minister,) in the preface, that some of the extreme notions entertained in more recent times on the use of a liturgy in the Scottish Church, arose from its communion with the English Puritans and Presbyterians, about the time of the Westminster assembly.' . . . A liturgy was generally preferred by the Scottish clergy and laity at the Reformation; and accordingly two books of Common Prayer were successively used in public worship."

"If we go into an Episcopal Church, a Greek, or Moravian, a Countess of Huntingdon, or a Wesleyan chapel, the whole congregation are apparently absorbed, and unanimous in prayer and in praise, the result of kneeling at the one, and standing at the other. But if we go into one of our Scottish parish churches; the indolent and indifferent attitude of sitting during the praise of God, and the wandering eyes and diversified positions of those who are standing at prayer, make an impression on the mind of a stranger, by no means in our favor." Wesley said 'The religion of the Bible, is the religion of the Church of England, as appears from all her authentic records, from the uniform tenor of her Liturgy, and from numberless passages in the Homilies. The scriptural, primitive religion of love, which is now reviving throughout the three kingdoms, is to be found in her Morning and Evening Service, and in her daily as well as occasional prayers."

The vindication of Saints' days is ample, but we have room only for this extract:—"The characters we have noticed, are severally referred to by the Apostles, as worthy of the imitation of Christians. But how, we would ask, are these illustrious examples of piety to be better improved than by bringing their lives and experience before the people on particular days? Are not the short Homilies which we

have quoted, fair specimens of the preaching in the Church on Saints' days? Are we asked why the Church has not taken her characters from the Old Testament as the Apostles did? It is sufficient to answer, that she has made her selections from the members of the 'kingdom of heaven,' the least of whom is greater than John the Baptist, than whom a greater had not lived since the days of Moses. Moreover, this arrangement leaves a catalogue of Saints unappropriated, from which our Presbyterian brethren may compile a calendar to their own taste." The conclusion "'What we find in the Bible, we maintain and we follow.' This is enough, when soberly compared with the discourse before us, to provoke a smile, even from the author himself. What! Talk of clinging to the Bible, and throw away Confirmation, and try to ordain with Presbyters? 'Ecclesiastical freedom,' indeed! Will our Presbyterian brethren never regard the Apostle's caution—'*Brethren, ye are called unto liberty: only, use not liberty for an occasion to the flesh?*'"

An Answer to all the Excuses and Pretences which men make for not coming to the Holy Communion; with Prayers and Meditations suitable to that Ordinance. By Archbishop Synge. With a Preface. And a Sermon on the Perpetual obligation of the Institution of the Lord's Supper. By the Rev. M. A. De Wolf Howe, Rector of St. Luke's Church, Philadelphia. 1849. This little volume, written more than a century ago, by Dr. Synge, the Archbishop of Tuam, Ireland, is one of the few books that are equally useful in all times and all places. As long as sin has influence with the human heart, so long men will not want for excuses, for not attending to their spiritual welfare, especially in the neglect of the sacrament of the Lord's Supper. The experience of every pastor fully confirms the fact, that 'many who would adorn the doctrine of God our Saviour, are deterred from joining the communion of saints, by some weak scruple of needless diffidence.' The need of such a book as this is often felt as an effectual means of answering the excuses which are commonly urged by those who seek to quiet their consciences, and justify their neglect of the plain and explicit command of their Saviour: 'Do this in remembrance of me.' Mr. H. has done the American Church good service, in bringing out a book which, in England forty years ago, had passed through *thirty-eight* editions, and which is as much needed in this country, and in this age, as it ever was in the mother Church.

An admirable discourse, by the American editor, is appended, to this tract, in which both the *practical* and *speculative* excuses are fully answered, and we doubt not that its clear and able arguments will have a salutary effect, in removing from the minds of many who are, insensibly, perhaps, influenced by the leaven of Quakerism, that spirit of indifference, in respect to the sacraments, which has kept them back from the performance of their duty, and the enjoyment of their privileges.—*Ch. Times.*

[This tract has been repeatedly printed in Charleston and circulated by the Pro. Epis. Society for the advancement of Christianity in South-Carolina, for the last 20 years, and also, by the P. E. Female Bible, Prayer Book & Tract Society. It has undeniably proved very useful.]

SELECTIONS.

BISHOP OF NEW-HAMPSHIRE.—Extracts from his Address, 1849.

On Missions.—At home and abroad the servants of Christ and the Church are labouring, if not with all the appearance of success implored in our prayers, at least with all the zeal and self denial of true martyr faith. If there was any thing to cause special solicitude, it was the fact that the mission of Bishop Southgate in the Turkish empire is not supported with all that liberality, and promptitude, and firmness on the part of our people, which the importance of the mission demands, and to which the good faith of the Church through its constituted authorities seems to have been pledged. I think it proper to state here, that I look forward with confidence and much hope to the future result of this mission, provided it shall be sustained with energy and patient liberality at home. Under difficulties of a most unexpected and trying character, it has, in the judgment of your Bishop, been prosecuted, so far as its distinguished head and his co-labourers are concerned, with a wisdom, efficiency and Christian propriety, which eminently entitle it to the confidence and support of the Church.—Fully aware that, under our circumstances in this diocese, little if any thing can be expected from us in the way of pecuniary contributions, I nevertheless feel constrained to recommend this mission to your regards, to your prayers, and to your very favorable consideration in the appropriation of your offerings. If the heart warms to give something to the support of the Church's foreign undertakings, I pray you to give it here. The mission is in a crisis of distress for want of funds, and is in imminent danger of dissolution.

Of Trinity College.—I am thankful that I am able to recommend to your patronage an institution of learning, where your sons and wards and youthful friends may enjoy all desirable advantages for a thorough and finished education, in consistency with the principles and in connection with the training of the Church. I refer to Trinity College, in the sister Diocese of Connecticut. So far as I feel qualified to judge of such matters, or to appreciate the opinions of eminent men, I have great confidence in recommending that excellent institution to your most favorable estimation. Whether as regards expense, or instruction, or general training, sure I am it will not fail to meet every wish you can entertain with respect to the education of your sons.

BISHOP OF GEORGIA.—Extracts from his Address, 1849.

On Divisions at home and the support of the Clergy.—It is but a poor generosity which sends its contributions to distant dioceses, or even to the heathen, while its own Missionaries, brethren with whom we are accustomed to take sweet counsel, are left hampered and embarrassed in their work. I fear not to speak plainly in this matter, because you all know my deep interest in Missions at large; but it is necessary here to say, the Missionary Committee cannot consent to enlarge its work, until it can see its way clearly to a prompt meeting of the liabilities it may incur. It is nothing less than cruelty, cruelty felt in the

keenest manner by a man of sensibility, to subject a Missionary to pecuniary embarrassment, who has gone forward in full confidence that you would sustain him in his labor and work of love. Five hundred dollars a year to support a man, oftentimes with a wife and family, who is obliged to maintain a respectable appearance, and is necessarily subjected to extraordinary expenses of which a layman can know nothing, is but little at best; but when that little is paid irregularly, there are but few who can make it sufficient for their absolute wants. There is no service upon earth so poorly recompensed as that of a Clergyman. Educated generally in the highest manner, gifted for the most part with talents which would have well served him in other occupations, forbid by the Canons of the Church to undertake any work which may interfere with the sacredness of his holy office, you are yet satisfied to give such men a salary, which would be scoffed at if offered to a competent clerk in any store of respectability, and even that, is given grudgingly. It were better for the Church to say at once to her Ministry, that they must imitate to the letter those who founded the early Christian churches, and go forth depending upon Him who feedeth the ravens—for then, at least, they would incur no liabilities, and would understand from the very beginning their position in worldly matters. And it is no answer to all this to say, that it is paid in the end—for before that end comes, who can tell the anxiety of mind, the personal harrassment, the pecuniary obligation, to which that Missionary has been subjected, nay, perhaps, the actual injury which his work has suffered from a cause honestly beyond his control. If the love of Christ did not constrain the Ministry of the Church, we should all be tempted, from the highest to the lowest, to leave the world to itself, and to give it up to its idols. And if these remarks are true here in this diocese, which has been liberal to a high degree, by comparison, I leave you to infer what is the state of things elsewhere, where that liberality has not been dispensed.

BISHOP OF TENNESSEE.—Extracts from his Address, 1849.

Charity for the Soul.—As to weekly offerings, “The result so far has been satisfactory—so much so indeed, as not only to warrant me to encourage those who have begun this work to continue it, but to repeat earnestly the recommendation given to every congregation in the diocese. And here I would impress upon the minds of the clergy the importance of rightly instructing their people upon this subject, and guarding them and others who may attend our worship, from mistake and misapprehension. It is not to be supposed for a moment that we can by any offerings, however costly, purchase for ourselves the pardon of sin or propitiate the favor of heaven. Neither are we to imagine that by any worship which we can offer in the way of prayer and praise we can gain a title to eternal life, and escape the bitter pains of eternal death. Salvation is the free gift of God in Christ Jesus, limited in its offer to man, by the conditions of faith and repentance. Wherever this offer is embraced, obedience in the exercise of a true repentance and a lively faith is the certain and unvarying fruit.—

Prayer, praise and all other expressions of devout affections then spring up spontaneously from the over-mastering principle of love,—a principle which will constrain him who feels its sacred fire to consecrate himself and all that he has to Him, “who so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” If God is honored by our prayers and praises as we are taught by his holy word to believe, so likewise may we believe that He will accept and bless the oblations which we make of our worldly substance, to uphold his worship and spread his truth in the world. Of his ancient people, the Jews, he required, as you know, a tenth. Of us, under the Gospel, He has asked us to give what a willing mind will offer cheerfully of our ability. “If there be first a willing mind, it is accepted according to that a man hath and not according to that a man hath not.” Let every one look upon this duty of contributing to the support of religion, as a privilege—in the same way that he regards it as a privilege to offer prayer and praise to God; and performing this service with this understanding of its nature and object, let him not doubt that he “shall be blessed in his deed.” In no other way would we have any man engage in this work. We would not desire any one to give because he happens to be present, or from constraint, because others about him are contributing. No: if he cannot give from conscientious convictions of duty—duty to God—let him forbear—to his own master he must give account. If he can make a better investment “of the mammon of unrighteousness” to secure his happiness temporal and eternal, certainly it is his right and privilege so to do. But let him be careful at the same time to remember that improvement and increase will be demanded of him, and that nothing short of these will ensure “well-done” of his heavenly Master and righteous Judge.

A PASTORAL LETTER FROM I. SWART, A. M.

Rector of St. John's Church, Jacksonville, Florida.

Dearly beloved Brethren:—“I believe one Catholic and Apostolic Church,” is the affirmative truth which is put into our mouths, as the language of faith, both in the Morning and Evening prayer.

Divided as Christendom is, and for many centuries has been, it is not necessary to reconcile these various interests, before we are able to satisfy our minds as to the conflicting claims which are advanced for a spiritual supremacy; and therefore we may say, under the rights of conscience secured to us both by the laws of God and those of our country, we believe the Protestant Episcopal Church in the United States of America” to be a true and legitimate branch of “the Holy Catholic Church;” or—to use the language of the sacred Scriptures instead of the creeds—of the Scriptural Church.

As the pastor of this congregation, called in the providence of God and in accordance with the due order of this Church, I feel myself under obligation to endeavor to draw the attention of the members of this Church, who are living at Jacksonville and at suitable distances for pastoral attentions, to a representation of their rights and privileges—

the blessing of the Gospel of God, procured through the mediation of the Son, and imparted by the operation of the Holy Ghost.

You are members of the Protestant Episcopal Church, either, first, because you have been baptised by its Ministry ; or, secondly, because, by an act of your own, voluntarily assumed in seriousness and deliberation, you receded from your former religious connections, and CONFIRMED in the presence of a chief Minister of the Church, the obligation in fellowship with it, of renouncing the devil and all his works—of constantly believing God's Holy Word—and of obediently keeping his commandments. There are important privileges belonging to this Membership. As your bodies are fed with earthly food, so your souls are to be nurtured with the true Bread which came down from heaven. This is received at the Lord's Table, in taking the symbols of the Body and the Blood of Him who was *the Lamb once sacrificed upon the Altar of the Cross*, by those who through faith spiritually eat and drink. Having taken care of the soul, the body, which is to rise to future life, has its claims ; with decent fitting rites, it is consigned to its lonely habitation to await the time of the resurrection. But before it is disposed of, even while the last flickering gleams of rational life remain, you may, if you will, have the consolations of the solemn office of 'the Communion of the Sick.'

There are other important privileges. You can call at any time, under the limitations contained in the rubrics of the Common Prayer Book, upon the Ministry of this Church who may serve this congregation, to baptize your children. And when they are thus brought into covenant relation with God the Father, through his Son Jesus Christ, by the power of the Holy Ghost, the obligation is laid upon the Ministry to train them up in the knowledge and practice of religion, in the following decided language : "The Minister of every parish shall diligently, upon Sundays and holy days, or on some other convenient occasions, openly in the Church, instruct and examine so many of his parish, sent unto him, as he shall think convenient, in some part of this Catechism." They are thus prepared for the peculiar privileges connected with holy Baptism ; namely, Confirmation and Communion.

These blessings and privileges together with all the offices of this Church, secured to yourselves and your children by unalienable principles, except upon your own default, must, to a seriously disposed and reflecting mind, be viewed with no ordinary degree of interest.

This representation may serve the purpose of directing the minds of persons serious and well disposed towards this Church, who desire to be in its truly Apostolic and Catholic Communion, in the ordinary acts done, if they desire to be enrolled among its members.

THE ENEMIES OF THE CHURCH.

It has often been the lot of the Church of England to suffer from the two extremes of Popery and Puritanism. Opposed by both, she preserved that course which is marked out by the holy Scriptures, and primitive antiquity. Her doctrines are based on the sacred volume only : her practices are sanctioned by the examples of the apostolic age. She has renounced the additions of Rome ; but she refuses to

receive Presbytery as a primitive model. Steering her course by the guidance of holy Scripture with respect to doctrines, and by apostolic antiquity for her discipline, she has, at different periods, been exposed to suffering and peril from Popery on the one hand, and Puritanism on the other. Even now, the secessions from her communion are in two directions, some towards Rome, others to dissent. Moreover it is obvious, that the evil arising from the latter cause is, by many persons, regarded as of very small consequence, in consequence of their fears and apprehensions of Popery. It is, no doubt, incumbent on all members of the English Church to foster a dread of Popery as a most deadly evil: but they must take care not to shut their eyes to a danger arising from the opposite extreme. In short, Churchmen should never forget, that the Church of England was once exposed to long and severe sufferings from Puritanism; that the Prayer Book was denounced as Popish, and its use, even in private houses, prohibited under severe penalties; and that our discipline and government were cast out as unchristian. Besides, it behoves us to take an example from history. At the commencement of the long parliament, the leaders in the movement were very modest in their demands, asking only for a few changes in the Book of Common Prayer, and cutting off of some alleged excesses in discipline and government: but, emboldened by their success, their demands were speedily enlarged, until, within a very few years, nothing would satisfy them short of the abolition of the hierarchy, and the total rejection of the Liturgy.

We draw attention to these facts, because there is a striking similarity between the views of the leaders in the long parliament in 1640, and those which are now adopted by the parties, who are calling for alterations in the Book of Common Prayer. It is in vain to urge, that a few concessions would satisfy, when, all history and all experience prove that they would only lead to further demands. The true friends of the Church of England will resist all such calls for changes, viewing them as fraught with danger to their cause. Moreover it would be unreasonable to make concessions to the clamours of the few, while the vast majority of Churchmen are anxious to preserve the Prayer Book undefaced. In all such cases the majority, not the minority, must decide. With the examples of the confusions of the great rebellion before their eyes, the real friends of the Church will resolve to adhere to the formularies which have been handed down to them by men, whose piety and wisdom assuredly are not equalled in those who are now calling for a change. Would right-minded Churchmen be content to submit to such alterations as Mr Baptist Noel would introduce? Or would they consent to receive a revision of the Prayer Book and the Thirty-nine Articles from the House of Commons?—Yet it is to such a result that the present movement tends, though, probably, its leaders contemplate merely a few changes to suit their own notions, or the removal of a few imaginary grievances. Let it ever be remembered, that the long parliament did not contemplate the abolition of Episcopacy and the removal of the Book of Common Prayer, when they first began to call for changes. Yet in a few years nothing would satisfy them but the utter extirpation of both.

[*British Magazine.*]

POETRY.

THE REJECTION OF CHRIST.

BY WM. GILMORE SIMMS.

ISAIAH LIII.—This is one of the most literal and remarkable prophecies in the whole compass of Holy Writ. The author has been at great pains to preserve, as nearly as possible, the phraseology of the Prophet.

Behold the Shepherd cometh—
But who will heed His call,
So humbly as He cometh now
To seek the souls of all;
So meekly in His presence,
With neither form nor grace,
To take the eye of pride, that sees
Alone through power and place.

A man of many sorrows,
Acquainted still with grief,
By men despised, rejected,
How should He win belief?
For us He bore that anguish,
For us the pang of scorn,
The bruises, the afflictions
That made His life forlorn.

Yet not a mortal murmur
Proclaims the grief He bears;
The flock that heeded not His voice
No bitter chiding hears:
To prison and to judgment
They coldly see Him borne,
Yet have no heart to feel His grace
Nor in His sorrows mourn.

As lamb beneath the slayer
That sees the fatal knife,
Yet neither groans nor struggles,
He yielded up His life;
And we who in His travail
His mission could not see—
The Shepherd He, and we the flock—
How scattered still are we.

WHY ARE THEY SHUT?

Why are our Churches shut with jealous care,
Bolted and barred against our bosoms yearning
Save for the few short hours of Sabbath prayer
With the bell's tolling, stately returning?
Why are they shut?

If with diurnal drudgeries o'erwrought
Or sick with dissipation's dull vagaries,
We wish to snatch one little space for thought,
Or holy respite in our sanctuaries
Why are they shut?

What! shall the Church, the home of prayer no more,
 Give tacit notice from its fastened portals,
 That for six days 'tis useless to adore,
 Since God will hold no communings with mortals?
 Why are they shut?

Are there no sinners in the churchless week,
 Who wish to sanctify a vowed repentance?
 Are there no hearts bereft, which fain would seek,
 The only balm for death's un pitying sentence?
 Why are they shut?

Are there no poor, no wronged, no heirs of grief,
 No rich, who when their strength or courage falters,
 Long for a moment's respite or relief,
 By kneeling at the God of mercy's Altar?
 Why are they shut?

Are there no wicked, whom, if tempted in,
 Some qualm of conscience, or devout suggestion,
 Might suddenly redeem from future sin?
 Oh!—if there be—how solemn is the question
 Why are they shut?

In foreign climes Mechanics leave their tasks,
 To breathe a prayer in their Cathedrals,
 There they have *week-day shrines*, and no one asks
 When he would kneel to them and count his bead rolls
 Why are they shut?

Seeing them enter sad and discontented,
 To quit those fanes with looks of gladness—
 How often have my thoughts to ours reverted!
 How oft have I exclaimed in tones of sadness,
 Why are they shut?

For who within a parish Church can stroll
 Wrapt in its week-day stillness and vacation,
 Nor feel that in the very air, his soul,
 Receives a secret, hallowing lustration?
 Why are they shut?

The vacant pews, blank aisles, and empty choir,
 All in a deep sepulchral silence shrouded,
 An awe more solemn and intense inspire
 Than when with Sunday congregations crowded.
 Why are they shut?

The echoes of our footsteps, as we tread,
 On hollow graves, are spiritual voices,
 And holding mental converse with the dead;
 In holy reveries our soul rejoices.
 Why are they shut?

If there be one—one only—who might share,
 This sanctifying week-day adoration,
 Were but our Churches open to his prayer—
 Why—I demand with earnest iteration,
 Why are they shut?

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for August was by the Missionary for St. John's Chapel, Hampstead, (Rev. A. W. Marshall) from the very appropriate text, "The love of Christ constraineth us." The Bishop, as usual, made a brief statement respecting the missions of the Church. The amount collected was \$10 20.

The Spirit of Missions.---That for July and August, in one pamphlet, which has been received since our last publication, and which contains much interesting matter we intended to notice, must lay over until our next, as the responsible editor is absent.

Bishop Southgate.—We earnestly call attention to the "Spirit of Missions" for August, so far as it relates to the important Mission of Bishop Southgate, and the dangers which threatened its destruction. We believe that these dangers will be averted, and we hail the new spirit of harmony which seemed to pervade the late meeting of the Board, in relation to the Mission, and in favor of its perpetuation.—We shall publish the whole of the Bishop's report; and we hope every Churchman will be careful to read it, and to inform himself of the facts which have so much discouraged him, in the attempt to prosecute a work which we do not hesitate to pronounce the most promising of all our Missions, and considering its disadvantages, the most successful. It has opened the eyes of multitudes in the East, to the necessity of a reform in their worship and theology, and has placed before thousands a model of reformation, in the translated Prayer Book.
[Calendar.

Bishop H. U. Onderdonk.—We believe (says the 'Calendar' of Connecticut) that the action of the recent Convention of Pennsylvania, in relation to Bishop Onderdonk (of that diocese) will be received with very general satisfaction throughout the Church. The objects of discipline have been answered. The Bishop has borne himself with such penitential submission to authority, with such Christian humility as to conciliate all hearts.

Bishop Doane of New-Jersey.—The public has as yet had no reliable evidence of anything amiss in his pecuniary affairs. And if no responsible accuser appears before the proper tribunal, we must attribute the "newspaper rumors" referred to, to that base and pandering propensity, which unhappily characterizes some of the lowest of our "prints," and which a more healthy public sentiment ought to denounce with a righteous indignation. That Bishop Doane has been unfortunate in incurring liabilities which he is not able at present to discharge, is too true. But then he has been engaged in founding extensive and costly educational institutions, and he may have confided too readily and too far in their remunerating capabilities. He certainly would not be the first who had trusted too confidently and too generously to

the happy issue which ought to crown patriotic and self-sacrificing efforts for the public good. In how many towns in New England have we seen, mouldering or transformed to other uses, extensive buildings which attest at the same time squandered fortunes and abortive efforts to advance the noble cause of education. In this last respect we trust Bishop Doane's labors will have a very different issue. But be this as it may, to have erred under such generous impulses is, to say the least, pardonable; and no reliable evidence has yet been adduced to prove that his embarrassments have arisen from any other cause.---*ibid.*

Prayer Book Society —(Circular.) At a meeting of the Board of Managers of the Bishop White Prayer Book Society, held on the evening of the 14th of May, it was "*Resolved*, That if the collection to be made at the ensuing anniversary of the Society, on Whitsun-Monday, shall be sufficient to justify the expenditure, this Board will appropriate one thousand copies of the Prayer Book to each Bishop in the United States, for distribution in his diocese."—The sum collected at the annual meeting not having been sufficient to enable the Board to carry out this resolution, they believe it to be their duty to renew the effort to accomplish an object so important, and they appeal for aid to their fellow Churchmen throughout the union.

The Society which they represent, though it bears the name of our first beloved diocesan, is not a local or diocesan institution, but on the contrary, is *the only general Prayer Book Society in the United States*. Up to this time however, its principal support has been derived from the churches of this state, and particularly of this city. [Philadelphia.] Of the \$18,000 which this Society have received, \$15,500 were contributed by Pennsylvania, while of the 80,000 Prayer Books which it has distributed, only 31,000 have been given to this diocese. Thus while Pennsylvania has furnished 85 per cent of the income, it has received only 40 per cent of its appropriations. As then the Society has distributed its Prayer Books to every state and diocese in the union, and in addition to the ten states which have never returned a dollar to its fund, it has also sent its precious manuals to California, the West-Indies, the Sandwich Islands, the Indian Nation, to the Army, the Navy, the Merchant service, to Hospitals, Prisons and Alms-houses, from which no returns were expected; the Board of Managers now feel that the time has come when it becomes the duty of Churchmen in every diocese to do something in furtherance of the noble design set forth in the resolution at the head of this circular, for it cannot be that our brethren abroad are willing that either the pecuniary burden, or the moral honor of sustaining the only General Prayer Book Society of the Church should be borne by the Episcopalians of Pennsylvania. They therefore affectionately invite contributions from all the churches in our country, and that too not merely to meet the exigency created by this noble resolution, but annually, by individual donations or auxiliary societies, that its operations may be greatly enlarged, for as the Society pays no clerk hire, rent or agents, every dollar contributed is expended in the production and distribution of the Book of Common Prayer. If each Church would but remit its \$5 a year, the Society

could send out its 25,000 Prayer Books, not this year only, but every year; nor would even this number fully meet the demands made by our extended territory and our world-wide commerce. The Board of Managers hope that when the members of our Church think upon the value of the Book to be distributed, upon the pressing urgency of the occasion, upon the noble resolution, which they surely will not as Churchmen, suffer to fail, and upon the small sum asked of each individual; they will respond to this appeal as Episcopalians should do, promptly, liberally, continuously, to the glory of God and the salvation of men. By order of the Board, A. POTTER, President.

JAMES M. AERTSEN, Secretary.

The contribution of \$50 at one time constitutes a patron, and \$25 a life member. Contribution from parishes or individuals may be sent to Wm. Musgrave, Esq. Treasurer, No. 129 Market-str. Philadelphia.

Tennessee. The School.—The government has been strictly conformed as far as possible, to the principles of the Divine government, as revealed in the Bible, (says the Committee in their report to the late Convention). Fixing the standard of duty at the highest point of scholarly attainment and filial docility, and holding every one to strict accountability, not for comparative goodness, but for his own conduct in itself considered, we have sought by this means to convince him of his deficiencies, and so lead him to strive earnestly for those rewards which we offer to sincere and earnest endeavor, even when the performance itself comes short of perfection. We have laid great stress upon proper motives of study; making the highest and holiest, viz. the "approving ourselves unto God, who searches the heart," that which should be supreme and ultimate. At the same time, however, we have not only allowed but encouraged such suborninate ones as are consistent with that, the approbation of parents and teachers, and the great value of mental culture as a means of influence and usefulness amongst men, as well as of direct and positive advantage to ourselves.

The Protestant Episcopal Church.—It has of late, become quite common for the enemies of the Church, to assail long established principles as novelties:—doctrines, in support of which, volumes were written by the English Reformers, are called modern notions:—and *practices* which the large majority of Churchmen, have ever been taught to observe, are called Tractarian or Puseyite. The Church has little or nothing to fear from such enemies, so long as they remain without her pale. But there are many of our own members who never studied, who know nothing of our distinctive principles; who, ignorant of Church history, are ready to regard any thing as a Tractarian novelty, which our opponents choose to call by that nickname. Such a Churchman will hear, for example, the doctrine of the Apostolic Succession (which but few in the Church ever doubted,) called *Puseyism*. Perhaps, the next Sunday his own pastor makes a remark in defence of the doctrine. He goes home, not to inquire whether the Church teaches it or not, but to tell his neighbor that the Rector is imbibing these new notions, and fears he will soon be going over to Rome. Or, perhaps in travelling, he enters for the first time

in his life a Church, where the practice of bowing at the name of Jesus in the Creed is omitted. He is surprised—asks what it means—is told in reply that it is a Popish custom. Instead of searching in order to know the fact, he returns home to enlighten the less informed members of the congregation, in the fact that he and they have all along been the victims of a Romish superstition.

The Church the best Society.—It has long been held by very many of the soundest and best of men, that no organization of human invention ever can secure a fuller and more efficient improvement of our race, than the Church of Christ. There was a day when the utterance of the sentiment, that *irresponsible associations*, were not reliable agencies for the information of men, subjected those who held it, to severe censure and rebuke. It is very evident that a change is taking place in the public mind in this particular. Among the many evidences on this subject, we find the following remarks of the New-York correspondent of the Baptist Register. The writer speaks of “the Churches of Christ,” while we would prefer the *Church of Christ*, because he can have but *one*.

“The multiplication of voluntary associations is fearfully foreboding; and the most alarming feature of their increasing multiplicity is, their known and sadly realized tendency to divert the attention, and wean the affections of professed Christians from the Churches of Christ. Is it desirable to promote some good object by which men are to be benefited and saved, instead of rallying around the Christian Churches with which our city and country are blessed—instead of looking to them as divinely organized and admirably adapted to the accomplishment of such an object, a new society must be formed, and the catholicity, the benevolence, and even the personal piety of professed and long esteemed Christians, must be questioned, if they do not at once enrol their names under the new banners. The danger of Church members in the present day, is not that they will be *driven* away from their Churches by professedly hostile bodies, but that they will be *drawn* away by societies which smilingly tender their aid to the cause of Christ. It has really come to pass, that it requires more firmness and fortitude to resist the fascinating smiles of professed friends, than it would be to encounter the fearful frowns of the open enemies of religion. When the Church of Christ, in her correct organization, and in the legitimate use of the means of grace given her, shall have failed to improve the condition of fallen man, both for time and for eternity, then, and not till then, let Christians withhold their confidence their influence, and their prayers from her, and bestow them upon other organizations. But with the accumulated proofs to be found on every hand, of the good done by Christian Churches in the complete and radical change produced in the hearts and in the lives of men by the glorious gospel which they hold forth, let no friend of the Saviour allow his love to the Churches of Christ to be dissipated, by being placed on organizations intended and expected to produce only a reformation in the outward man. When Luther was urged to be satisfied with less radical changes, and with mere external reformations, he declared boldly and unhesitatingly, that he “cared little for a reformation if it were not based upon faith.”—*Utica Gos. Mes.*

Church Choirs.—The following admirable Resolutions on this subject, were adopted at the meeting of the Ev. Luth. Synod of Maryland, at its last session in Cumberland. They deserve a general circulation throughout the Church, and we would bespeak for them the respectful attention of the choirs of all our churches:

1st. That the design of choirs in churches is not to monopolize this delightful part of divine worship, but to direct the devotions of the congregation. 2d. That the members, and especially the leader, should be members of the church, whose deportment, especially in the house of God, should be discreet and Christian. 3d. That we disapprove of the introduction of new tunes, especially all light and frivolous ones, into the singing of our churches, which often destroys instead of promoting a spirit of devotion, and prevents the congregation from joining in the exercises. 4th. That we recommend to the pastors of our churches to preach on the subject of devotional singing, and to make all proper efforts to have this interesting part of public worship so conducted, that the whole congregation may join in the exercise, and so be characterized by a proper solemnity and decorum.—*Luth. Sta.*

Catholic---Universal or General.—The term was first applied to the Christian Church, to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by holy Baptism. Hence the Christian Church is general or universal. The first regularly organized Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls; (Acts ii. 41.) the new converts were not formed into a new church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the only Holy Catholic and Apostolic Church. St. Paul says, (1 Cor. xii. 13.) *By one Spirit we are all baptised into one Body*; and (Ephes. iv. 4.) *there is one Body and one Spirit*. A Catholic Church means a branch of this one great society, as the Church of England is said to be a Catholic Church; *the Catholic Church* includes all the churches in the world under their legitimate Bishops.

When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius; and in latter times Calvinists from Calvin, Wesleyans from Wesley; the true churchmen, refusing to be designated by the name of any human leader, called themselves Catholic, *i. e.* members not of any peculiar society, but of the Universal Church. And the term thus used, not only distinguished the church from the world, but the true church from heretical and schismatical parties. Hence, in ecclesiastical history, the word Catholic means the same as Orthodox, and a *Catholic* Christian denoted an Orthodox Christian.

From this may be seen the absurdity of calling the Papists Catholics. The Romanists or Papists belong to a *peculiar* society, in which Romanism or Romish errors are added to orthodox truth. But when we call them *Catholics* we as much as call ourselves *Heretics*, we as much as admit them to be orthodox. And they gladly avail themselves of

this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish Schismatic, and not a Catholic.—*Hook's Ch. Dictionary.*

Standing while the Gospel is read.—As one sometimes meets with persons ignorant of any good reason which the Church could have had for enjoining us to stand up at the reading of the Gospel, at the same time that she allows us to sit at the Epistle, I beg leave to direct them to the words of a divine, who has ever been accounted so moderate as to have gained from all parties the designation of 'the judicious.'

"Because the Gospels, which are weekly read, do all historically declare something *which our Lord Jesus Christ Himself either spake, did or suffered in his own person*, it hath been the custom of Christian men, then especially, in token of the greater reverence, to stand, to utter other words of acclamation, and at the NAME OF JESUS TO BOW, which harmless ceremonies, as there is no man constrained to use, so we know no reason wherefore any man should yet imagine it an unsufferable evil. It sheweth a reverend regard to the SON OF GOD above other Messengers, although speaking as from God also. And against Infidels, Jews, Arians, who derogate from the honor of JESUS CHRIST, SUCH CEREMONIES ARE MOST PROFITABLE. As for any erroneous estimation, advancing the Son above the Father and the Holy Ghost, seeing that the truth of His equality with them is a mystery so hard for the wits of mortal men to rise unto, of all heresies, that which may give Him superiority above Them, is least to be feared."—*Eccles. Polity*, book v. §30.

The Sabbath in France.—The French people are at last beginning to learn that "the Sabbath was made for man," and that neither the secular nor the religious interests of a nation can prosper without this institution. A circular has been issued by M. de Lacrosse, Minister of public work, in France, to all the agents of the Government establishments, commanding them to give their workmen a weekly day of rest; and assigning as his reason, that he wishes the workmen to have time to observe the duties of their religion, and to secure to them one day in every seven for the sweets of domestic intercourse.

Railway Laborers' Church Service.—A spacious tent has been erected in Datchet-lane, (London) for the accommodation, exclusively, of the rail-way labourers and their wives and families, who are engaged in the works connected with the two lines of railway. The tent, which contains sitting room for between 200 and 300 persons, has been erected at the joint expense of the respective companies. Divine service, we understand, says the "Bucks Herald," is to be performed every Sunday morning by the Rev. T. Carter, the Rector of Clewer, and in the evening by the Rev. S. Hawtrey, of Windsor; these two gentlemen having volunteered their services throughout the summer months.

Whaling on the Sabbath.—A huge whale was captured off Cape Cod, in Massachusetts, on a recent Friday, and another on Saturday, which were both profitable enterprises. As if to try the faith of these descendants of the pilgrims, another appeared on the Sabbath, but no boat was sent in pursuit.

Rowland Hill.—It was Mr. Hill's habit to ride to Church in an old family carriage, a practise too aristocratic in the judgment of one of his flock, who determined to rebuke it. It was customary in his chapel for notes to be sent to the desk, requesting prayers for various objects. One Sabbath Mr. Hill was proceeding with the reading of these requests as usual when he found one to the following purport: "Prayers are requested for the Rev. Mr. Hill, that he may be more humble, and like his divine Master, who instead of riding in a carriage was contented to be borne on an ass." Having read the notice, he lifted his spectacles to his forehead, and looking around, observed, that it was true, he had been guilty of the fault alleged; but if the writer would step round to the vestry door, after the service, saddled and bridled, he would have no objection to try and ride home, after his Master's example.

Irascability of Temper.—The greatest plague in life is a bad temper. It is a great waste of time to complain of other people's; the best thing is to amend our own; and the next best quality is to learn to bear with what we meet in others. Irascability is very injurious to health, and so, in fact, is every morbid indulgence of our inferior nature---low spirits, melancholy, diffidence, disinclination for ordinary duties, discontent, fretfulness, even down to mental lassitude, indolence or despair---are very inimical to enjoyment in life, and every possible effort should be made to cast them all to the winds, and look unblushing into the truth of the fact. It is astonishing what a little reflection will do---the fears are mostly imaginary, and with one dash of resolution may all be overcome.

The Clergyman's Wife.—The wife of the Clergyman, like the Clergyman himself, holds no fixed place among the various grades of society; if humble, she is not even versant among the aristocratic branches of society; if wise, she is more generally found among the middle classes---and if useful, not unfrequently does she mix with those accounted poor, in the world's eyes-- if gentle and prudent, she walks among all acceptably, unflattered by the attentions of the noble, yet not ungrateful; and, visiting the poor, is yet uninjured by contact with the lowly. The pastor is still more free, and less affected by caste---to-day the guest of nobles; to-morrow, on mountain and moor, the visitor of the wind-swept hut, he sits with the peasant and the peasant's children.

MARRIAGES.

MARRIED, at Jacksonville, Florida, in St. John's Church, on the 25th July last, by the Rev. H. D. Harlow, of St. Mary's, (Georgia,) Rev. I. SWART, to Mrs. HENRIETTA BARNARD, both of Jacksonville.

MARRIED, on Tuesday 31st July last, in St. Philip's Church, Bradford Springs, by the Bishop, the Rev. CHRISTOPHER PHILIP GADSDEN, (Assistant Minister of the united Congregations of St. Stephen's Parish, and the Epiphany and Trinity in St. John's Parish,) to Miss MARY MAZYCK PORCHER, daughter of Thomas W. Porcher, Esq.

[COMMUNICATED.]

Messrs. Editors.—Please to insert in the September number, the following clause of my late report, which was inadvertently omitted by the publisher. After the 11th line from the bottom of page 152 of Gospel Messenger for August, read—"And I am gratified to believe, that each of them spoke before the end, nothing but the truth, in relation to the murder, and the circumstances attending it."

Respectfully,

July 31, 1849.

ALEX. W. MARSHALL.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the months of July and August.

Sheldon Church, general,	-	-	-	-	-	\$54 87
Church Edisto Island, for Chickasaw Mission,	-	-	-	-	-	10 00
Monthly Missionary Lecture, general \$3 30, Nashotah, \$3,	-	-	-	-	-	6 30
Do. do. Western 50 cents, California 25 cents,	-	-	-	-	-	75
Trinity Church, Columbia, general \$28 50, Nashotah \$12,	-	-	-	-	-	40 50
Do. do. Western \$2, Jews \$5, California \$2 50,	-	-	-	-	-	9 50
A lady of South-Carolina, for arrears due Western Missionaries,	-	-	-	-	-	15 20
St. Philip's, Charleston, California \$2, Bp. Freeman \$18, Bp. Kemper \$19,	-	-	-	-	-	39 00
Do. do. Whitsunday collection, for Jews \$10, Bp. Freeman \$11,	-	-	-	-	-	
	Bp. Kemper \$10,	-	-	-	-	31 00
All-Saints, Waccamaw, Mission in West,	-	-	-	-	-	16 00
Legacy from the estate of Mrs. Clarkson,	-	-	-	-	-	100 00
Monthly Missionary Lecture, general,	-	-	-	-	-	3 23
Church Edisto Island, for Missions in Georgia,	-	-	-	-	-	5 00
Through the Rev. W. W. Spear, for Rev. Jos. Gillett, Texas,	-	-	-	-	-	55 00
St. Paul's, Radcliffeboro', domestic general \$97 50, Indians 50 cents,	-	-	-	-	-	98 00
						\$484 95

J. K. SASS, *Receiving Agent, Diocese S. C.*

The undersigned gratefully acknowledges the following receipts through the hands of J. K. Sass, Esq., viz:—From the mite box of a family in Jacksonville, Florida, for buildings at Nashotah, \$10; from Monthly Missionary Lecture, \$12; from St. Stephen's and Upper St. John's, annual payment for education of a Student, \$25; from do. for other expenses of same Student, \$10; from an Individual, \$25; from St. Michael's Church, Charleston, for a Student, \$14 44; and from an individual of St. Michael's Church, Charleston, for a Student, \$3 56—total \$100. And through Thos. N. Stanford, Esq., New-York, from a Churchman of Wetumpka, Ala., \$5.

JAMES LLOYD BRECK,

Nashotah Lakes, Mo., July 20, 1849.

Agent for Nashotah Mission.

CALENDAR FOR SEPTEMBER.

2. 13th Sunday after Trinity.
9. 14th Sunday after Trinity.
16. 15th Sunday after Trinity.
19. Ember day.
21. St. Matthew the Apostle.

22. Ember day.
23. 16th Sunday after Trinity.
29. St. Michael's and All Angels.
30. 17th Sunday after Trinity.

IN THE PRESS.

An Exposition of the Church Catechism,

By Bishop Ken, with a Preface by the Bishop of South-Carolina.

It was intended to publish this valuable work about a year since, but circumstances prevented. Bishop KEN is the author of the Morning and Evening Hymns, the 164th and 168th, in our Prayer Book.

August 1

NEW BOOKS.

Just received from Joseph Robinson, Publisher, at Baltimore, a New and Cheap Edition of LETTERS TO N. WISEMAN, D. D.

ON THE ERRORS OF ROMANISM.

In respect to Worship of Saints, Satisfaction, Purgatory, Indulgences, and the Worship of Images and Relics. By the Rev. WM. PALMER, M. A. of Worcester College, In 1 vol. 12mo. Price bound in cloth, 50 cents—in paper, 31.

ALSO,

CHRISTIAN MORALS, by the Rev. Wm. Sewell.

FASTS and FESTIVALS of the CHURCH, by Bishop Hobart.

For sale by

A. E. MILLER.

Evidences of Natural and Revealed

Religion; also, the Doctrines and Institutions of Christianity, with questions for use in Bible Classes, in Parochial, Family and Sunday Schools. By the author of "Reasons why I am a Churchman."

Also, Scripture Reading Lessons for little children, in 1 vol. or in 3 parts. The Early Called; a Gift for Bereaved Parents, by Rev. Wm. H. Lewis, D. D., 4th edition:

LARGE CHEAP 8vo. BIBLES, at \$1.

THE CHURCHMAN'S ALMANAC, FOR 1849.

SWORDS' POCKET ALMANAC FOR 1849.

For sale by

A. E. MILLER.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Vanderhorst wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Sunday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Receipts for the Gospel Messenger for the following years :

1847.		1849.	
Amount brought forward for		Amount received for Vol. XXVI.	\$180 50
Vol. XXIV.	\$597 40	Mrs. Maria Cogdell,	3 00
Mr. James O'Neale,	9 00	Mrs. Margaret Bowen,	3 00
Balance due,	17 60	Mr. Edward Blake,	3 00
	<hr/>	Mr. F. P. Elford,	3 00
	\$624 00	Mrs. Charles Faber,	3 00
	<hr/>	4 copies sold,	1 00
1848.			
Amount brought forward for Vol.			
XXV.	\$621 00		
Mr. James O'Neale,	3 00		
	<hr/>		
	624 00		<hr/>
			\$196 50

Rev. Edward Thomas' Sermons,

Formerly Rector of Trinity Church, Edisto Island, and Rector of St. John's Parish, Berkley, in the State of South-Carolina.

The very ready sale of the first edition, and continued demand for a second, has induced the Subscriber to offer his services for the publication of another edition of these **SERMONS**, which he will put to press as soon as sufficient subscribers are obtained to defray the expense. Having obtained permission from those interested, he will not be delayed in the prosecution of the work.

The Book will be printed in the same size page as the first edition, (12mo) *reducing the size of the type*; and will contain the same number of pages. The price will be \$1 50 per copy, bound in muslin boards, in the usual style.

Subscriptions will be received at Mr. John Russell's and Mr. W. C. Babcock's Bookstores, in King-street, and at the Office of the publisher,

Sept. 1

A. E. MILLER, 5 Broad-street.

THE CHURCH VINDICATED, against the Assault of W. T. Hamilton, D. D. in a Review of his Sermon on Acts xvii. "Ye are too superstitious." Preached in the Government-street Church, Mobile, Sunday night, Jan. 23d 1848. By Rev. Richard Johnson, Rector of Zion Church, Talbotton, Georgia. Price 25 cents.

Also received Pattern copies of

THE CHURCH CHANT BOOK. By Rev. Wm. Staunton, author of the Church Dictionary.

THE PARISH REGISTER, bound. Suitable for new Churches, who ought to keep a regular history of its establishment, the number of parishioners, baptisms, confirmations, communicants, marriages, burials, &c. Neatly bound in various styles at from \$6 to \$7.50. Orders for which will be received by

A. E. MILLER.

CHURCHES WITH FREE SEATS.

Foreigners, Strangers and others, are respectfully informed that there are in Charleston and the Neck, three places of worship, according to the forms of the Church of England, as altered and used by the Protestant Episcopal Church in the United States.

SEATS FREE TO ALL, VIZ :

St. Stephen's Chapel, Anson-street, near Laurens, (a brick building on the west side.)

St. John's Chapel, corner of Hanover and Amherst-street, Charleston Neck.

The Church of the Holy Communion, Cannonsborough. Service in the last, held at present in the United States Arsenal.

Sunday Schools are held in all of them at 9 o'clock, on Sunday mornings. Divine Service in all of them, at half-past 10 A. M., and half-past 3 P. M., on Sundays in winter. In summer it is later in the afternoon, varying with the season. St. Stephen's Chapel is also open for divine service every Monday and Friday evening, at 6 o'clock, every Wednesday evening at 8, and every Tuesday, Thursday and Saturday morning at 10 A. M., besides Holy days and Saints' days. St. John's is open every Saturday morning at 11 o'clock, A. M.

Ministers of St. Stephen's.—The Rev. Cranmore Wallace, residence 196 East-Bay, corner of Laurens-street. The Rev. J. Ward Simmons, Assistant.

Of St. John's—The Rev. Alexander W. Marshall, residence Broad-street, corner of Orange-street.

Of Church of the Holy Communion—The Rev. J. Ward Simmons, Missionary, residence Hudson-street, rear of Citadel, 3rd door west of Meeting-street.

Any of these Clergymen, will cheerfully attend upon the Poor and the Sick whenever made known to them.

CHARLEST

PROTEST

BY MEMBER

With the app

Vol. XXVI.]

Front view of



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To whom all cor

PRINTED



The Profits, if an

MARRIAGES.

MARRIED, at Jacksonville, Florida, in St. John's Church, on the 25th July last, by the Rev. H. D. Harlow, of St. Mary's, (Georgia,) Rev. I. SWART, to Mrs. HENRIETTA BARNARD, both of Jacksonville.

MARRIED, on Tuesday 31st July last, in St. Philip's Church, Bradford Springs, by the Bishop, the Rev. CHRISTOPHER PHILIP GADSDEN, (Assistant Minister of the united Congregations of St. Stephen's Parish, and the Epiphany and Trinity in St. John's Parish,) to Miss MARY MAZYCK PORCHER, daughter of Thomas W. Porcher, Esq.

[COMMUNICATED.]

Messrs. Editors.—Please to insert in the September number, the following clause of my late report, which was inadvertently omitted by the publisher. After the 11th line from the bottom of page 152 of Gospel Messenger for August, read—"And I am gratified to believe, that each of them spoke before the end, nothing but the truth, in relation to the murder, and the circumstances attending it."

Respectfully,

July 31, 1849.

ALEX. W. MARSHALL.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the months of July and August.

Sheldon Church, general,	-	-	-	-	-	\$54 87
Church Edisto Island, for Chickasaw Mission,	-	-	-	-	-	10 00
Monthly Missionary Lecture, general	\$3 30,	Nashotah,	\$3,	-	-	6 30
Do. do. Western	50 cents,	California	25 cents,	-	-	75
Trinity Church, Columbia, general	\$23 50,	Nashotah	\$12,	-	-	40 50
Do. do. Western	\$2,	Jews	\$5,	California	\$2 50,	9 50
A lady of South-Carolina, for arrears due Western Missionaries,	-	-	-	-	-	15 60
St. Philip's, Charleston, California	\$2,	Bp. Freeman	\$18,	Bp. Kemper	\$19,	39 00
Do. do. Whitsunday collection, for Jews	\$10,	Bp. Freeman	\$11,	Bp. Kemper	\$10,	31 07
All-Saints, Waccamaw, Mission in West,	-	-	-	-	-	16 00
Legacy from the estate of Mrs. Clarkson,	-	-	-	-	-	100 00
Monthly Missionary Lecture, general,	-	-	-	-	-	3 23
Church Edisto Island, for Missions in Georgia,	-	-	-	-	-	5 00
Through the Rev. W. W. Spear, for Rev. Jos. Gillett, Texas,	-	-	-	-	-	55 00
St. Paul's, Radcliffeboro', domestic general	\$97 50,	Indians	50 cents,	-	-	98 00
						\$484 95

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JAMES LLOYD BRECK,

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